

Muhammad is ... the Apostle of Allah and the Seal of the Prophets ..."—Holy Qur-an, 33 : 40

"There will be no Prophet after me."—Muhammad.

The Islamic Review

Founded by the Late AL-HAJ KHWAJA KAMAL-UD-DIN

XXIV]

RAJAB, 1355 A.H.
OCTOBER, 1936 A.C.

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His Excellency The Shaikh Abdullah of Bahrain (seated fourth from left) and a few Muslim Friends
at the Shah Jehan Mosque Woking.



A partial group of the gathering at the At-Home given by Madam Khalida Buchanan-Hamilton, the Hon. President of the Muslim Society in the Great Britain in honour of the Hon : Malik Sir Feroz Khan Noon, (X), the First Muslim to hold the post of High Commissioner for India in England.

(Photograph by M/s. Beiny, London).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَحْمَدُكَ يَا رَسُولَ اللَّهِ مُحَمَّدًا خَاتَمَ النَّبِيِّينَ

THE ISLAMIC REVIEW

VOL. XXIV.]

RAJAB, 1355 A.H.
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A DECLARATION

I, W. H. Evans of Southampton, do hereby faithfully and solemnly declare of my own free will that I worship One and only Allah (God) alone; that I believe Muhammad to be His Messenger and Servant; that I respect equally all Prophets—Abraham, Moses, Jesus, etc., and that I will live a Muslim life by the help of Allah.

La ilaha il-Allah Muhammad-ur-Rasul-Allah.

(There is no god but Allah and Muhammad is His Messenger).

(Sd.) W. H. EVANS.

THE FIRST MUSLIM HIGH COMMISSIONER FOR INDIA WELCOMED BY THE MUSLIMS IN ENGLAND

On Saturday, the 18th July, 1936, the Hon'ble Malik Sir Feroz Khan Noon, Kt., the first Muslim High Commissioner for India in England, was welcomed by the Muslim fraternity at a reception given by Madame Khalida Buchannan-Hamilton, the Hon. President of the Muslim Society in Great Britain, at the London Prayer House, which is also the headquarters of the Society. Very appropriately to the occasion, the Imam Sahib of the Mosque, Woking, had been delegated to welcome the honourable guest, and this pleasant task was duly performed by him on the arrival of the High Commissioner, accompanied by Sir Abdul Qadir, punctually at 4-30 p.m.

The Imam also introduced the guest-of-honour to those who had assembled to greet him. The large gathering once more displayed the cosmopolitan character of Islam, since it embraced Brethren from far separated parts of Asia and Europe and even of the Dark Continent.

The function, at which some 150 guests were present, was in every respect a complete success, and reflected much credit on Mr. and Mrs. Tirmizey and the Secretary of the Mosque, Woking, who had undertaken the management. Throughout there was not a hitch to mar a most enjoyable evening.

Among those who had accepted the invitation were :

His Highness the Agha Khan, His Excellency Shaikh Hafiz Wahba, His Excellency the Iranian Minister, Sir Mirza Ismail, Mrs. Farquharson, Secretary, the Council of Peers and Muslim Leaders, Sir Abdur Rahim, Mrs. Dudley, Secretary, Inter-Religious Fellowship, Allama A. Yusuf Ali, Sir Abdul and Lady Qadir, Captain and Begum Sikander Mirza, Professor Abdul Azeez Puri, Secretary of the Muslim Society, Dr. and Mrs. Saeed

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Mohammedi, Begum Mirza Yar Jung, His Highness Hami Bey, Dr. and Mrs. Shakir Mohammedi, Count Gioja, Syed Fazl Shah, Secretary, Jamiat-ul-Muslimin, Prince Eket, Mr. and Begum Zaman, Brigadier-General Blakney, Dr. Zada, Mr. and Mrs. Kazim Hussan, Mr. and Mrs. Tayabji, Monsieur and Madame Robert Lavoue-Barrare, Mr. Shefy Bey, Dr. Quraishi, Dr. and Mrs. Razwi.

ISLAM AND WORLD FELLOWSHIP¹

BY SIR ABDUL QADIR

We are living in a rapidly changing world. Things are moving so fast that the minds of thinking men everywhere are seriously perturbed as to what is going to happen. Some feel that the world is improving and the state of things that we see around us is a necessary preliminary to the development which is coming. Others apprehend that the ruin of our civilisation is at hand, because science, with all its advancement, is being used more and more as a means of destruction, and the minds of men are so filled with pride and selfishness that the nations are at enmity with one another. Whether we adopt the optimistic belief that the world is working towards improvement or accept the opposite view that we are deteriorating and going down, there is no doubt that the present is a time full of trouble and anxiety.

This great assembly of the leaders of religious thought from different parts of the world has been convened to enable the representatives of different Faiths to suggest a solution of the great problem confronting the world to-day, that is, how to establish peace and goodwill among men.

On the material side, several experiments have been tried since the end of the Great War. Nations of the

¹ A paper read at the World Congress of Faiths held in London in July 1936.

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earth have sat together in solemn conclave and formed leagues and pacts, but what is the result? They have made treaties and have torn them asunder. They have advocated disarmament and have ended in armaments. They pay lip-service to the ideal of peace, while in practice they bow before the god of war. They talk of liberty but restrict it more than ever. We have to see now if a better solution is possible on the moral side. The head and the heart have to combine in an effort to bring about a moral regeneration of the world. What is needed is a change of heart.

More than 1,350 years ago a great moral change was brought about by a holy man, who claimed to be the bearer of a message to the world from its Great Creator. He gave that message in fragments during the twenty-three years of his life that followed the declaration of his mission by him at the age of forty. These messages were collected together and are known as the Holy Koran. It is now recognised, not only by Moslems but also by thinkers and scholars of religions other than Islam, that this Book is one of the greatest moral influences in the world. One of the blessings conferred by it on mankind is the stress laid on the fact that the whole of humanity is one in its origin, all deriving their existence from the same Creator and all owing allegiance to Him. It was because this belief was accepted in full, with all its implications, by those who heard the message of Muhammad (peace be on him!) that there grew among them a spirit of fellowship and brotherhood, which has been the greatest asset of Islam through the centuries.

The remarkable result achieved during the early days of Islam, in consequence of the strong belief of the Muslims in brotherhood, is thus referred to in a passage of the Koran (verse 103, Surah III, p. 78, of Mr. Pickthall's Translation):

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“ And remember Allah’s favour unto you : how ye were enemies and He made friendship between your hearts, so that ye became as brothers by His Grace.”¹

The strength of the brotherhood established by Islam was so great in its early days that when the Holy Prophet and his followers in Mecca left that city, on account of the fanatical persecution to which they were subjected by their own kith and kin, and took refuge in Medina, at the invitation of some of their fellow-Believers there, unprecedented scenes of brotherly friendship were witnessed. The Moslems of Medina not only gave them shelter, but willingly shared their fortunes and belongings with their brethren from Mecca. They thus laid the foundation of a system of social and economic equality which is sounder than the artificial equality aimed at by modern socialist doctrines. In course of time this fraternity travelled beyond Arabia, the country of its birth, and grew into a world-wide brotherhood, which destroyed all barriers created by land and water or by race and domicile. In this brotherhood, the ties that bound together peoples of different countries and races were common beliefs and common ideals. Not content with the circle of friendship thus created, Islam aimed at supplying a basis of fellowship between its followers and other groups of the great human family. It addressed itself first to those whom the Koran describes as “ the people of the Book,” that is representatives of those faiths which believe in Revelation and derive their religion from some Revealed Book. The two principal religions, specifically addressed, are Judaism and Christianity, and the message of Islam to them is : “ Ye people of the Book ! come round to the word which is common between you and us.” This is a significant expression of the readiness of Moslems to

¹ This is the rendering of the verse given in the book called “ The Meaning of the Glorious Koran,” by Mr. Marmaduke Pickthall. Future references to pages in connection with passages quoted from the translation of the Koran are from the same book.

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co-operate with "the people of the Book" in all points, in which their mutual common beliefs make co-operation possible. It is also an invitation to them for such co-operation. Having thus provided a basis for fellow-feeling between Moslems and two important sections of the human family, the Koran goes a step further and declares, unequivocally, that the faiths expressly mentioned by it do not exhaust the list of religions through which truth was revealed to mankind from time to time. It says that the prophets specifically named in the Koran are not the only Messengers that were sent to the world to work for the moral and spiritual good of mankind. It points out that there have been many prophets in all ages and in all countries. The following words of the Holy Book bear eloquent testimony to this truth :

"Lo ! We have sent thee with the truth, a bearer of glad tidings and a warner ; and there is not a Nation but a Warner hath passed among them." Verse 24 of Surah XXXV, known as "The Angels" (page 446).

The point is emphasised again in another passage, which says :

"Verily We sent messengers before thee, among them those of whom We have told thee, and some of whom We have not told thee." Verse 78 of Surah XL, called "The Believer" (page 488).

The way to a better understanding between the followers of Islam and other religions is made easier still by the declaration that the essential truths underlying Islam are the same as had been previously given to the world, and all that is claimed is that Muhammad presented them in a more perfect and permanent form than before. The following passages have a special bearing on this point :

"Naught is said unto thee (Muhammad), save what was said unto the Messengers before thee." Verse 43 of Surah XLI (page 494).

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And again :

“ He hath ordained for you that religion, which He commended unto Noah and that which We inspire in thee (Muhammad), and that which We commended unto Abraham and Moses and Jesus.” Verse 15 of Surah XLIII (“ Counsel ”), (page 497).

Moslems are enjoined to respect all Messengers of God, mentioned by name and not named alike, and to make no comparisons between them. Thus a common platform is provided for all men of good-will who believe in any of the Revealed religions, and the foundation of a fellowship among them is laid, which has not been sufficiently utilised by the world so far, but which is sound enough to bear a magnificent superstructure of world fellowship.

There remains another large class of men, who are either still engaged in idol worship, which Islam does its best to prevent and remove, or do not believe in any of the known forms of Faith, or who deny or doubt even the existence of God. They are referred to in the Koran as “ Kafirs,” or unbelievers. The word *Kafir* is ordinarily translated as an “ infidel,” and has acquired an odious meaning. In reality, and in its origin, it is meant to indicate the division of mankind into two groups, on the ground of belief or want of it; and the commandment given in the Koran as to the attitude to be maintained towards unbelievers is contained in Surah CIX (*Al-Kafirun*), page 673, the translation of which is given below :

1. “ Say: O disbelievers !
2. I worship not that which ye worship ;
3. Nor worship ye that which I worship.
4. I shall not worship that which ye worship,
5. Nor will ye worship that which I worship.
6. Unto you your religion, and unto me my religion.”

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Having thus paved the road to friendly relations among men of different forms of faith, the Koran proceeds to emphasise the importance of Peace. It is a matter of common knowledge that the words with which Moslems greet one another every day are, "Peace be with you (or unto you!)", and the person addressed replies, "And on you be Peace." In several passages of the Holy Book, where the state of bliss in Paradise is alluded to, the salient feature of the description is that it has an atmosphere of peace. I will quote only a few of the many passages having a bearing on this point.

Verse 2 of Surah X, page 210, says :

"Their greeting therein will be Peace!"

or again :

Verse 62 of Surah XIX, page 313 :

"They hear therein no idle talk but only Peace,"

or again :

Verses 2 and 26 of Surah LVI, page 562 :

"There hear they no vain speaking nor recrimination: (Naught) but the saying, Peace (and again) Peace."

I will quote just one more passage to show that the desire for Peace is not confined to the mutual relations between co-religionists or appreciated as an ideal to be obtained in Heaven, but the Moslems are commanded to have a peaceful attitude toward those whose beliefs differ from their own.

Verse 63 of Surah XXV, page 371, says :

"The (Faithful) slaves of the Beneficent are they who walk upon the earth modestly (or in humbleness), and when the foolish ones (or the ignorant) address them, answer: Peace."

It is strange that a religion which made Peace the greatest pillar of its Faith has been so much misunderstood or misrepresented that it has been called "The Religion of the Sword" by some of its

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opponents. This was due partly to ignorance and partly to prejudice. When we see that Islam has penetrated many regions of the world, which were never conquered or ruled by any Moslems, and is even to-day gradually spreading in parts of the world where there is no temporal force behind it, it becomes obvious that the theory that Islam owed its spread to the sword is erroneous. It is professedly a missionary religion, but the method recommended for winning people over to it is "persuasion." The Koran expressly declares: "There is no compulsion in religion." (verse 256, Surah II, page 59.) The doings of some over-zealous or misguided individuals are often confused with the dictates of the religion which they profess and thus the merits of that religion are judged wrongly. All great religions have suffered in this way, but Islam has suffered more in this respect than other faiths.

It must not be inferred, from what has been said above, that Islam does not permit the use of the sword in any case. Moslems have shown as good an aptitude for the use of the sword as of the pen, but in the light of the teachings of the Koran they are not to resort wantonly to the use of force. They are allowed to use it for purposes of defence. The battles that were fought by Moslems in the lifetime of the Prophet and under his banner were fought in defence. To illustrate what the commands of Islam under this head are, the following passage from the Koran may be quoted :

Verses 4, 5 and 6 of Surah LVII, pages 522 and 523 :—

4. "Now when ye meet in battle those who disbelieve, then it is smiting of the necks until when ye have routed them, then making fast of bonds ; and afterward either grace or ransom till the war lay down its burdens. (That is the ordinance.) And if Allah will, He could have

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punished them (without you) but (thus it is ordained) that He may try some of you by means of others. And those who are slain in the way of Allah, He rendereth not their actions vain.

5. "He will guide them and improve their state.

6. "And bring them into the garden which He hath made known to them."

This is, in brief, the doctrine of *Jihad*—about which so much misapprehension has long prevailed. What is enjoined is that Moslems should love Peace and should not wage an unprovoked war, but if force is used against them, and they are called upon to defend their Faith or their hearths and homes, then they should fight valiantly, like gallant men, trusting in God for their victory, and hoping for a reward from Him if they lose their lives in such a fight.

It may be mentioned in this connection that "*Jihad* in the way of God," in the language of the Koran, includes not only armed fighting, but also all effort or struggle in the cause of righteousness. The word literally means effort or struggle. The Faithful are bidden, in one of the passages on this subject, to strive in the way of Allah, "with their riches and with their lives." Thus one could obey this command by giving money in a good cause. One could do so equally well by giving his time and labour for the service of his fellow-men. It has even been interpreted to include the work of the scholar's pen and the effort of his brain.

Those who have adversely criticised the doctrine of *Jihad* have, curiously enough, ignored the emphasis laid by Islam on the kindly treatment of those who are vanquished in battle by the Believers. The wonderful example of the Prophet, when he entered Mecca as a conqueror, after having fled to Medina when there was a plot to massacre him, is a splendid record of generous

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treatment of his enemies by him, and when we remember that among them were those who had for years subjected him and his adherents to the most cruel persecution, the nobility of his forbearance becomes all the more remarkable. One of his illustrious companions and successors, Caliph Umar, showed the same spirit, when he entered Jerusalem as a conqueror. He ordered the sanctity of the sacred places of the Christians to be strictly observed. It is said that when he went to the Holy Sepulchre, it was time for prayers. A suggestion was made to him to offer his prayers inside the Sepulchre. He said that he would not do so, lest Moslems might treat the place as theirs, because their Caliph had offered prayers in it. He then went and performed his prayers at an open space across the street. There stands to this day a mosque, bearing the name of Caliph Umar, that commemorates this noble deed of goodwill towards people of another faith. Moslems are ordered to treat "Zimmis" (those who take shelter under them) with the greatest kindness and consideration and to protect their rights as carefully as those of their co-religionists.

The Koran does not confine its teaching to the preaching of Peace and of friendly treatment of one's neighbours, but it aims at destroying the barriers that divide humanity. It points out that differences of sex, or race, or colour are not fundamental and there is no justification for taking a false pride in them, and that the only thing which can be treated as a real mark of distinction is the superiority of conduct. The commandment contained in verse 13, Chapter XLIX, page 535, is to the following effect :

"O mankind! Lo! We have created you male and female and have made you nations and tribes that ye may know one another. Lo! the noblest of you, in the sight of Allah, is the best in conduct."

The problem of sex has been one of great difficulty in the history of the world. Men have arrogated to themselves claims of undue superiority over the female sex, and have often denied the rights of women. This has led to great struggles in the past, and in some parts of the world the struggle is still going on, but it is noteworthy that Islam clearly recognised the rights of women centuries ago. The status of man and woman, according to the Koran, is equal. It says :

“ They (women) are raiment for you, and ye (men) are raiment for them.”

The same equality of status and obligations applies both to men and women in blessings promised to them as a reward for leading virtuous lives. We read, for instance, in verse 12, Chapter LVII, page 566:

“ On the day when thou (Muhammad) will see the Believers, men and women, their light shining forth before them and on their right hands (and will hear it said unto them) : glad news for you this day : Gardens underneath which rivers flow, wherein ye are immortal. That is the supreme triumph.”

It is significant that the commandments and injunctions given in the Koran for the guidance of mankind are in many places expressly stated to be applicable to men as well as to women, so as to leave no room for any possible ambiguity that they were meant for one sex only or that superiority or inferiority could be inferred in favour of or against any sex, from the absence of a special reference to it. For instance, verse 18, Chapter LVII, page 567, runs thus :

“ Lo ! those that give alms, both men and women, and lend unto Allah a goodly loan, it will be doubled for them and theirs will be a rich reward.”

This point is made clearer still in a passage where everlasting bliss is promised to both sexes :

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Verse 70, Chapter XLIII, page 507 :

“ In the Garden, ye and your wives, to be made glad.”

It is strange that a faith that laid such special stress on the enjoyment of equal rights, and the performance of duties by both the sexes, was for a long time wrongly supposed to deny the existence of the soul in woman.

It may be added in this connection that woman's right to hold property in her own name and to deal with it as she likes is also expressly recognised by the Koran, which gives her an appointed share in any property left by her father, husband or brother.

Coming now to the differences of race and colour, which have given rise to even more acute troubles than those arising out of the differences of sex, we find that the contribution made by Islam to the removal of these differences that divide the nations of the world has been very great. The principles laid down by it, if followed, would be the best solution of the difficulties with which we are confronted.

The Arabs were as full of race-consciousness before the advent of Islam as any other people on the face of the earth. One finds a trace of it still in existence in the Arabic language of the word *Ajam*, which signifies a non-Arab, and literally means a ‘dumb’ person. The Arabs gave this name to non-Arabs, because they felt proud not only of their race but of their language and powers of eloquence and considered other people as dumb compared with themselves, but when the Prophet told them that in the eyes of God the best man was he who lived a good life and not he who claimed the bluest blood, his followers loyally accepted this command. Bilal, a dark coloured Abyssinian, and a liberated slave, on joining the fraternity of Islam was made the Muezzin of his Mosque by the Prophet, and this was the earliest demonstration of the freedom of Moslems from colour prejudice.

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There are many fair-coloured races among the Moslems to-day. They not only mix freely with people of darker colour belonging to other races, but have no objection to entering into relationship of marriage with them, if the individuals concerned are otherwise suitable for such relationship.

Dr. M. N. Dhalla—a distinguished Zoroastrian high priest in India—has recently published a remarkable book called “Our Perfecting World” and has paid in it the following tribute to Islam for rising above colour prejudice :

“Mohammedanism alone among the religions of the world has remained free from the colour bias. . . . It welcomes all converts with open arms, whether they be negroes or pariahs. Without reserve it accords them their rights and privileges and receives them into its social circle as much as into its religious fold. It is the only religion that excludes all barriers of birth and colour, and admits its converts into the community on the basis of complete social equality.” “Our Perfecting World,” page 213.

The same writer, referring to this matter elsewhere, makes the following observations :

“Until the race problem is solved, peace and goodwill cannot come on earth. The race problem is the most menacing that confronts human civilisation.”

I hope that those who wish to see goodwill and friendliness established among men will realise that unless the solution of the problem of race, suggested by Islam, is adopted, there can be little prospect of real peace in the world.

• (To be continued.)

OUR THREEFOLD NATURE

OUR THREEFOLD NATURE

BY S. M. ZAINUL ABIDIN, PENANG

Every man, it has been said, is in reality three men ; the man as he appears to himself, the man as he appears to others, and the man as he really is. Man possesses a threefold nature—physical, mental and moral or ethical.

The idea of a combination of three parts in every perfect whole is not a new one. “ Three,” says a Greek philosopher, “ is the perfect number expressive of the beginning, the middle, and the end.” The ancient Romans believed that the world was under the direct governance of three deities—Jupiter, Neptune and Pluto. There were three Fates, three Furies, three Graces, three Harpies and three Sibylline books. We live in a world of three dimensions—length, breadth and height. The chief kingdoms of Nature are threefold,—mineral, vegetable and animal. Red, yellow and blue are believed to be the three cardinal colours and indeed we may extend this list indefinitely.

God created man in His own image. From God he obtained intelligence, a moral sense, and a spiritual nature, and these raise him far above all other creatures of God. Take away from him these endowments and he fails to qualify himself as the rightful master of all the lower forms of creation. To attain the highest culture, man must fully develop his physical, mental and spiritual nature. No success in any direction will be achieved if any one aspect of the threefold nature of man, as enumerated above, is impaired. The development of the physical to the neglect of the mental and spiritual nature is only productive of pure brute force. On the other hand, anything that tends to destroy the development of the physical man cannot at the same time help undermining and overthrowing both the mental and the moral natures. When a man once treads the path

of vice, his moral sense is the very first to suffer. With a boy who gives himself up to self-pollution, the very first symptoms of his sin are insubordination to his parents and teachers, rebellion against his Creator and, finally, hostility to everything that is sacred and good. The inevitable result is a weakened intellectual power leading to imbecility or even insanity. Let it be remembered that the noblest and grandest thing in the world is a young man in all the vigour and buoyancy of manhood, and with all the promise of long life and great usefulness before him.

Our sexual nature and the reproductive function are sacred and holy when understood and exercised in harmony with the Creator's intent. But when they are permitted to dominate the higher mental and spiritual natures, they become a source of evil instead of good. It was never intended that the lower should rule the higher. Insubordination in the lower nature means ruin and destruction to man. Says the Holy Qur-án :

“ O you who believe ! be maintainers of justice, bearers of witness for Allah's sake, though it may be against your own selves, or your parents or near relatives : if he be rich or poor, Allah is most competent to deal with them both ; therefore do not follow your low desires, lest you deviate ; and if you swerve or turn aside, then surely Allah is aware of what you do.” (iv, 35.)

And again :

“ And those who accept the truth of the Judgment Day, and those who are fearful of the chastisement of their Lord—surely the chastisement of their Lord is a thing not to be felt secure of. And those who guard their private parts, except in the case of their wives or those whom their right hand possess, for these surely are not to be blamed but he who seeks to go beyond this ; these it is that go beyond the limits.” (xix, 35.)

OUR THREEFOLD NATURE

Man's physical ruin and destruction can never be fully accomplished until the moral nature has been debased, and the mental nature denied its right to rule. To release himself from solitary and social sins man must give the sceptre of government to his intellectual powers. Intellectual and moral guidance will bring about the physical redemption of his body, the recovery of his manhood, and his eventual salvation, if his body has been under the dominion of his animal nature.

The young man who undertakes to keep himself pure, finds his undertaking no easy task. His sexual passions and propensities will assert themselves with such vehemence, that, if they are not to be permitted to dominate but are to be kept to their appointed subordinate place, it is essential that he should have a firm purpose and a strong will. God has made no mistake in giving man a strong sexual nature. Without it man would be mean, selfish, sordid, ungracious to his fellow-men, and uncivil to womankind. But man must not make the fatal mistake of allowing the sexual nature to dominate, so that it degrades and destroys all that is highest and noblest in his nature. The effort to bring the sexual nature into subjection is a discipline that develops force of character, and a sense of manly strength and victory.

That the battle is a fierce one for many is manifest by the fact that thousands have become slaves to lust and vice. Have we not before us instances of men who are masters of millions of others, but who are not masters of themselves? Bidel, the famous French lion-tamer, who often went into the cage face to face with untamed beasts fresh from the forest, says: "*Les brutes me craignent parcequ'elles savent que je n'en ai pus peur. Pour les maîtrisier je dois commencer à me rendre complètement maître de moi-même.*" This means—
"The brutes are afraid of me, because they know that

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I am not afraid of them. To master them I have to begin by being complete master of myself." The greatest and most glorious victory that a man can achieve is the victory over his own self.

Let it be understood that no man, who desires to keep his body pure and his record clean, can expect to succeed if his thoughts, speech, imagination and heart are filled with corruption and evil. Evil thoughts enter the mind as easily as germs of disease are taken into our bodies with the food we eat and are inhaled into the lungs with the air we breathe. But in a strong, healthy body, these germs of disease are killed by the over-mastering power of the vital forces. Where the standard of vitality is not sufficiently high, these germs find lodgement and engender in the body the diseases which bring death. The trouble is not so much that evil is suggested to the mind, but that the thought is harboured and is permitted to remain sufficiently long to welcome the incoming of other evil thoughts, until lust is conceived, which brings forth sin. To release one's self from the bondage of sin, it is necessary to repel it, and to repel it by the best means possible. The Holy Prophet said: "Repel evil by what is best. The best method is to lean to God for support. Think of God and all will be well."

MAY GOD SHOWER HIS BLESSINGS ON THE HOLY PROPHET !

OUR NEXT NUMBER

As usual, owing to the month of Ramadan, our next issue will be a Double Number for the months of November-December 1936.

ISLAM

ISLAM

BY MR. AHSANULLAH

1. Islam is founded on the following bases—

- (a) Belief in the unity of Godhead and in a future life.
- (b) Brotherhood among mankind.
- (c) Charity to the poor and the helpless.
- (d) Control of passions and regulation of life.
- (e) Supreme love and entire surrender to the Will of God.

2. Islam is the religion of peace and love. It stands for one creed, one faith, and one brotherhood. It is a practical religion and free from dogmas and conventions. Its influence is felt even in countries where political power is non-existent. Islam finds manifestation in the daily life of a Muslim. It is continually present with him. It enjoins a measure of toleration which is not to be found in other religions anywhere in the world.

3. The simplicity of Islam is the foremost of its essentials. The simple creed "There is no god but God" demands no theological discussion. It is within the compass of understanding with the meanest folk. Islam starts from the fundamental proposition of the unity of Godhead and leads on to submission to God's Will and complete obedience to His Commands. It teaches us that God is Almighty, that He is independent, that He has no partner, no son, no relation, and that He alone is worthy of worship. He is the First Cause and Ultimate Reality. His sovereignty is absolute and His power limitless.

4. Islam has given us a complete code for the regulation of our life. It prescribes remedies for social ills. It discourages hatred, bigotry and superstition. It gives us detailed rules for food and drink, for hygiene and ethics. It teaches temperance and self-restraint. It teaches truthfulness, honesty, forgiveness and patience in trials.

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It aims at raising humanity to a higher pitch of civilization. It describes all the steps necessary for the social, moral and spiritual development of men. Islam gives equal status to men and women, preaches freedom of slaves, and imposes a poor rate on rich Muslims to ameliorate the condition of their more unfortunate brethren. In fact, Islam is the only religion that practises the idea of democracy. No religion can conceive of a better sense of common life and of a better ideal of brotherhood. Whatever is one's race, colour, or antecedents, one is received into the brotherhood of Islam and takes his place as an equal among equals. It is the religion where the king and beggar sit side by side and utter the praise of God. Islam has welded together under one banner the different nations of the world. It has inspired them to pursue a common ideal. In Islam, nationality, colour, or status does not count. What is incumbent on a Negro Muslim is also incumbent on an English Muslim.

6. Islam practises equality. The true Muslim is always conscious of his obligations to his fellow-creatures, whether Muslim or non-Muslim. Religious toleration has ever been the pride of Islam.

7. When Europe had reached the worst extreme of fanaticism and religious intolerance, it was the Muslims who displayed the other extreme of tolerance and liberty. The valour and heroism of the Caliphs struck the world with admiration at a time when Rome and Persia had fallen to the deepest depths of degradation. It was Islam which showed how it was possible to be kind and chivalrous to conquered foes.

8. Islam is a religion which is essentially rationalistic. The scientists admit with one voice that there is one law and one purpose in the world. The consummate order and perfect arrangement which we discover in the countless heavenly bodies, and the numerous wonders in nature, and

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e wisdom discernible in the government of the universe naturally and forcibly lead to the conclusion of the certain existence of a Divine Power. In the midst of chaos and confusion there is evidence of an Ultimate Will. Islam demands implicit obedience to this Will. A rational persuasion follows from a careful observation of the plan and design witnessed in the works of nature.

9. Islam has inspired a new life in the world and drawn together all mankind in one common bond of unity. Wherever the Muslims have made conquests, they have carried at the same time the seeds of their culture and civilization. They have carried their language and literature to whichever country they have gone. The whole world would have remained in darkness but for the light of Islam. While Europe was plunged in darkness and ignorance, culture was at its height in Muslim lands. Great libraries flourished and Universities were founded in Baghdad, Spain, Persia, etc. The Muslims excelled in arts and sciences. They led in architecture, sericulture, poetry, mathematics, chemistry, and other branches of science. In short, they carried the torch of learning to a benighted Europe.

10. History bears eloquent testimony to the fact that Islam effected an extraordinary change in the world. The area of the earth was ascertained with the help of Harun-al-Rashid, the velocity of light was determined by a scientist of Baghdad, while Saladin was the first to make use of explosive bombs and guns. It was the scientist Al-Hassan who dispelled the error of Ptolemy's transmission theory of light and measured the refraction of sun-beams through air. It was Muslim scientists again who discovered that the density of air decreases in proportion to the decrease of altitude, who discovered the forces of gravity and capillary attraction, who invented the use of air-

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balloons and who effected surprising developments in chemistry, medicine, algebra, and architecture.

11. When grim anarchy prevailed over all Europe, Arabia was lighted up with the glory of philosophy and science. Men like Osama, Abu Osman, Al-Beruni, Ibn-Sina, Ibn-Bazza received the highest honours of the world as philosophers and men of science. Mankind will ever acknowledge its debt to the deep thoughtfulness of Imam Ghazzali. Europe has not been able to achieve for the Western world what Islam has undoubtedly done for the East. Islam has raised millions of people in the scale of civilization. It has abolished the fearful practice of human sacrifice, it has established the reign of law and good government, it has introduced the worship of One God in place of idolatry and animism. In truth, humanity can never forget the wide and beneficial changes which Islam has effected.

12. Major Glynn Leonard says, "In the East I have come in contact with Muslims of all classes and conditions in life; and I have found that, irrespective of class and condition, they are willing to live up to the liberal principles of Islam. They are pious, simple, open-hearted and believing. Their religion is surrender of self. Whether Afghans, Baluchis, Hindustanies, Somalies, Turks, Berbers or Egyptians, Mussalmans are inspired with the same common feeling of idealism, and bound by the same tie of fraternity and good fellowship. In peace or war, at home or in the battle-field, as friends or as enemies, they are ready everywhere to give proof of their moral and spiritual courage. They are brave beyond comparison, fearless of death and unshakable in their belief in God and their devotion to the Holy Prophet. Their learning, piety and loyalty have filled my soul with wonder and admiration. They are fit for Islam and Islam is the fit religion

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for them. It is undisputable that the power of Islam can raise even ordinary men to lofty heights of idealism."

13. Thus Islam which sallied out from the deserts of Arabia had inspired the whole ancient world with the light of new knowledge. It is a great pity that Islam, once so great and glorious, should now be despised as an obstacle in the path of progress—a bitter irony of fate !

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BY MAULVI AFTAB-UD-DIN AHMAD.

(Continued from XXIV, p. 258.)

It is worth while to pause here a little and mark one of the chief features of Islam in creating the international feeling in the minds of its followers. It is remarkable that all who have come into its fold have imperceptibly, through various methods adopted by it, fallen off from their own national traditions, and adopted instead the traditions of Islam, the religion of their adoption. Thus, when a Hindu or a Parsi becomes a Muslim, he no longer cares for Arjuna or Rustum as heroic figures, but looks upon the heroes of Islam, like Umar or Ali, as his own heroes. In this way does Islam effectively crush the feelings of exclusiveness from the minds of its different peoples. Here is a big hint for the Christian nations of the West. They should realise that, so long as the English sing the praise of Nelson, the French those of Napoleon, and the Germans those of Bismark, there cannot be that cordial feeling between these nations which alone can bring about peace in Europe. Sectional traditions should merge into one common tradition to make real international good-will possible. It is, indeed, unfortunate that Christianity has not revolutionised the social outlook of its followers in the same way as Islam has done in this matter.

It will also not be irrelevant here to examine the causes of the inefficiency of the League of Nations, as Muslims see them.

(1) The first cause of the failure of the League of Nations is, to our minds, the want of a well-defined Code of Laws to guide its deliberations. The Constitution of the League of Nations is the outcome of the wranglings between certain selfish and jealous nations, and drafted by persons who had their own petty interests to safeguard. Naturally it has all the ambiguities and inconsistencies of selfish stipulations, and is full of annulments and amendments that defeat the very principles with which it starts. One can twist its words to any sense, as has been seen in the case of the Italo-Abyssinian tangle. One who knows the circumstances under which these Laws have been made is not surprised. The legislators had their own interests involved. Naturally enough, it could not be a Law in the sense of a Code, starting with defined principles answering to the universal moral needs of Humanity, and ending in detailed rules and regulations for the materialisation of the vision embodied in these principles in the manner of the branches and twigs coming out of the trunk of a tree. Apart from the helplessness of the human intellect when it is confronted with social problems, the League of Nations' Laws lacked the frankness and the selflessness that prompt the codification of the usual Civil Laws of different countries. Hence the ridiculous anomalies discovered in it.

(2) The second defect, which follows as a matter of fact from the first, is the want of sanctity in these Laws. The members of the League, individually and collectively, are incapable of regarding these Laws as sacred. Each member knows full well that it is nothing more than a decent show, and feels quite justified in leaving it and doing whatever it likes if its own interests are in any way

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prejudiced. So it lacks moral sanction behind it without which no constitution is workable.

(3) The third defect in the League of Nations is that those who compose it have in their minds, not the predominance of international feeling, but one of exclusive Nationalism. All the European diplomats, that are sent there as delegates from year to year, go there not so much for promoting an international feeling, because they lack it themselves, as to be the mouthpieces of jealous and exclusive nationalism. Thus, when there is not a shred of international feeling in the individual members, we cannot expect the collective body to exhibit it at any time in any real sense.

With this much of criticism of the League of Nations, let me point out to you the corresponding privileges of Muhammad's Laws. First of all, as I have shown before, the Qur-án, the Law Book of Muhammad, contains all the principles of international relationships, and has then given detailed rules for their working out in the manner of a codified Law. It did not emerge as a sort of stipulation arising out of the material interests of contending factions. Its principles, therefore, are prompted by the broad sense of human morality, and its smaller regulations have come out of them as logical corollaries. As for the smaller rules of conduct, some of them have already been enumerated and can be cited in large numbers, but this is not the time for it. Nevertheless, it will be interesting, I think, to refer to some of its general principles in the matter of international questions. The first and the most important principle in this connection is the following: "Let not the hatred of a people incite you to exceed the limits; and help one another in goodness and piety, and do not help one another in sin and aggression." (5 : 2.)

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Germany would not have seen the recrudescence of reactionary forces if the allied Powers had acted on this principle at the conclusion of the last Great War.

A further principle is laid down in the following words :
“ Be maintainers of Justice, bearers of Witness for God’s sake, though it be against yourselves, or your parents or near relations, if they be rich or poor. God is most competent to deal with them both ; therefore do not follow your low desires, lest you deviate, and if you swerve or turn aside, then surely God is aware of what you do.”
(4 : 135.)

The Qur-án here hits the nail on the head ; it knows the crucial point where man’s sense of justice fails ; it also knows what considerations turn him from the path of rectitude. It is, after all, considerations of gain and loss for their own peoples that prevent our diplomats from speaking the word of justice at the right time. Much scepticism is shown on the utility of religion, but, if we give it dispassionate consideration, it is not difficult to see how religion succeeds where all other forces fail. If at critical times in the moral sense of Man, when the life and safety of a whole nation depends on its proper and timely exhibition, the belief and reliance on God enables him to assert it with an independence which otherwise he would fail to do, certainly religion has justified its existence, and the name of God has not been invoked in vain. There is still another principle laid down in the Qur-án which is applicable to the international affairs of our own day :

“ And if two parties of the Believers quarrel, make peace between them ; but if one of them acts wrongfully towards the other, fight that which acts wrongfully towards the other, until it returns. Make peace between them with justice and act equitably : Surely God loves those who act equitably.”

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According to this verse, to stand aloof when one community is being wronged by another out of arrogance is a sin of an unpardonable nature. International affairs of our own times could surely have stood on a different footing, had this principle been observed by the members of the League of Nations.

I do not want to tire your patience by enumerating to you all these principles of the Qur-án, which we think ought to be adopted by the League of Nations, if it is to fulfil its obligations to the nations of the world. What I have said above will give you a fair idea of what we think of it.

Now I come to the second characteristic of Muhammad's Laws. The person who promulgated these Laws was himself a scrupulous observer of them. No political leader has ever been so strict in the observance of the rules of justice and fidelity as Muhammad. Let me mention just one incident in Muhammad's life to show you what treaties and international stipulations meant to him. It was just after the Truce of Hudaibiya. The Prophet was extremely anxious to buy peace at all costs. Of the many terms, one was that should any of the Meccan followers of the Prophet go over to Medina, the Prophet's city of refuge, the Muslims should hand him over to the Meccans—but the latter should not be bound to return a deserter from the Muslim camp. Just after the peace was concluded, one Abu Jandal, who had embraced Islam at Mecca, and was tortured by the Quraish on that account, managed to escape from the hands of his persecutors, and came into the Muslim camp—expecting, of course, to find a warm welcome there. He showed the scars of his torture to the Muslims. The whole community was moved at the sight, and was ready to throw all the obligations of the Peace Treaty to the winds. Nevertheless the Prophet was inexorable. The

pledged word must be kept. Thus Abu Jandal, the faithful Believer, was refused a shelter in the Muslim camp. Such a conduct on the part of the Prophet gave the Laws promulgated by him the sanctity which such important Laws require.

Coming to the third characteristic of the Muslim attitude towards international questions, we find that the Muslim mind, except in the Westernized quarters of our modern times, has never been a victim to the exclusive jealous nationalism that has been preventing the nations of Europe from rising to the height of an international outlook. The Muslim criterion of International Justice is not based on considerations of national glory and prosperity, but on the principles laid down in the Qur-án and supported by the broad moral sense of Humanity. Small wonder, therefore, that throughout their whole history the Muslims have never seen the horrible international jealousy and hatred we find among nations composing the League of Nations. But I do not want to dilate any more on this unpleasant subject, and pass on to another problem of our times—the problem of Economic Peace.

It is my unpleasant task to remark here that our Western leaders of thought have the morbid tendency of running after catch-words without comprehending the sense behind them. We know how at one time "Democracy" was a catch-word of the West, and we were asked to believe that when the concept of "Democracy" was materialised the world would see the millennium. A huge commotion was created on its basis; earth and heaven were moved. But what happened at last? The Movement culminated in the helplessness of the Public and the State at the hands of gangsters in some countries, and in its reaction in others, leading to the ruthless suppression of private rights of citizenship.

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The Movement for individual freedom in Europe, some time ago, had the same senseless impetuosity in it. The sponsors of the Movement did not quite understand what they wanted, and whether what they wanted was a desirable thing. The cry for individual freedom was raised to such a pitch that all other considerations were thrown to the winds. It was wrongly supposed that emotions left to themselves would work out their own salvation. The evil effects of this false philosophy eventually manifested themselves in all the different aspects of Western social life, but our leaders have since noticed them in only one aspect, namely, the economic aspect, and even here, as is characteristic of them, they are proposing a remedy as bad as the disease itself. As we all know, their prescription is Communism, that is, total abolition of all private ownership. Frankly speaking, we Muslims have come to regard all Western Movements as a sort of child's play—they are all the outcome of momentary impulses, one-sided in their nature, and not based on any deep thinking or sound judgment. As I have remarked above, you can sublimate a natural emotion to a still higher emotion, but you cannot suppress one and replace it by another.

Since the beginning of History, we find Man exhibiting two very clear emotions that come next to his instinct for self-preservation and form the basis of his economic struggle. One is the pleasure of possession, and the other the love of children. I am not aware what facts and figures have led our present-day leaders in the West to believe that Man has outgrown these feelings, and has begun instead on a sudden to be moved by absolutely altruistic feelings. It may be said that given proper education and suitable surroundings Man's motives for action may change. But we must remember that by education and environment we can do away with feelings

that are false and accidental, but not those that are real and original. The question, therefore, is whether the pleasure of possession is or is not a natural emotion. If you deny this, you deny the existence of human consciousness. After all, we feel our existence only by the sense of our possessions, both physical and mental. We may change our notion of possession or enlarge our views on it, but we cannot get away from the fact of possession if we are to feel our existence and work for its maintenance and expression. Similarly, it is inevitable that we should feel for our children more than we feel for other members of humanity, because their bodies are directly connected with ours. The emotion of filial or parental love is, therefore, as real as that of possession. Moreover, rightly judged, these are the seedlings of what we call our humanitarian and altruistic feelings. To try to suppress these emotions with the object of creating an altruistic feeling in Man is as mistaken a step as to try to prevent a child from toddling in the beginning and expect it to be able to run later on when it is allowed to walk. The Law of Muhammad, therefore, instead of crushing these natural emotions, has tried to sublimate them. Earning and ownership are encouraged, but spending for others is encouraged still more. It is the ambition of a Muslim to earn in order to spend in charity. There is no exhortation in the Qur-án that is more frequent than the exhortation to spend. The Prophet says: "The hand that gives is always better than the hand that receives." This sums up the Muslim attitude towards earning. And the Qur-án so wisely guides this instinct of earning that it never proves harmful to society. It starts with the very concept of possession. It does not attempt to destroy this sense in Man, but gives it a new vision and a sublime outlook. It lays down that all the possessions of a man, whether in the shape of

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material wealth, or of mental faculties, are a trust with him. He is not their master, but a trustee. He has no original or absolute rights over these things, as they are, at bottom, the gifts of God. The actual words of the Qur-án are: "O you who believe! Spend out of what We have given you." The phrase "Out of what We have given you" takes away from the sense of possession what may tend to create a sense of cruel miserliness. There is another principle laid down in the Qur-án in this connection which is a sort of corollary to it. It is that a Muslim should religiously acknowledge the claims of his less fortunate brethren on his earnings and wealth. Thus charity in the English sense is unknown in the Muslim vocabulary. When we are giving help to our less fortunate brethren, we are not placing them under an obligation to us but fulfilling our own obligations to them. This conception of social duty is given a material shape in the Muslim Institution of Zakat, or Poor Rate, which is a token of the moral recognition by a believer of this right of the poor to the wealth of the rich.

Coming to the details of this principle, in commercial affairs, the Prophet declares Interest and Usury on Loans to be unlawful, and so also monopoly in business. He further declares that everything underneath the Earth's surface belongs to the Public or the State, and not to the individual who happens to be the owner of the surface.

There are many other details of the question, and we cannot enumerate them all here.

Coming to the question of inheritance, Muhammad's Law recognises the feeling of Man's concern for his children, and makes the necessary concession for it, so much so that it forbids a man's willing away his whole property even to a charitable cause, to the exclusion of his natural heirs. But, on the other hand, its Law of

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Inheritance embraces such a wide circle, that no room is left for any permanent division of society between the "haves" and the "have-nots." At the death of a rich man his poorer relations of a very distant connection have a chance to take a share of the wealth to give them a start in life. Nay, the Qur-án lays it down, that if at the time of the distribution of a dead man's wealth some unconnected neighbours happen to be present there, even these should be given something out of it. This happy balance struck by Islam between the desire of the individual for giving his children the benefit of his acquisition and the danger of this desire creating a permanent economic slope, has saved Islamic Society from falling a victim to the economic plague known as class war in the West.

Last, but not the least, is the problem of sex. As a matter of fact, in the order of importance sex comes next only to economics. It is one of the most powerful emotions of the human mind and, like all other emotions, has been the fruitful cause of much iniquity in the world. As has been rightly observed, Woman is the embodiment of Emotion and Sacrifice, and yet it is she who has to bear the brunt of all sexual consummations. Man, on the other hand, happens to be selfish in the matter of sex, and ingenious and resourceful in the achievement of his selfish ends. An impartial student will therefore find that the History of Humanity is nothing but the History of the exploitation of Womanhood by Man. This applies with a greater force to the History of Europe. There was a time in Europe when sex was regarded as sin, and contact with a woman a pollution of the moral life, although it is difficult to say whether this attitude towards woman in any way affected man's running after woman. For a long time they could not decide whether she could enter the spiritual life after death. She could not, in any case,

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own property. Nay, she had no separate identity. Then a reaction set in. It was felt that a Woman was a human being, and as such should be the equal of Man in every respect. A cry was raised for the so-called "emancipation of Woman." But, apart from the usual vagueness of a European Movement, it was prompted, subconsciously, as ever, by a desire for the exploitation of Womanhood. The method was new and refined, but the object was, all the same, exploitation. It was proposed, as a first step towards the emancipation of Womanhood, that she should shake off her mock-modesty, and come in closer physical touch with Man. It was hoped that this would enable her both to demand and assert her own rights as against those of Man. After a not very long experiment, however, it was discovered by keen observers that the procedure was making the case of Woman worse. She is more cruelly exploited now that she is left to herself than she was before when the family and social opinion and safeguards were at her back. If she was then exploited occasionally and individually, she is now exploited on a wholesale scale and incessantly through false philosophy, fiction, the drama, the cinema, the theatre, art and music, and is hypnotised to live in a fool's paradise. It will not be an exaggeration to say that Womanhood and feminine charms have come to be regarded as important commodities of the Western market.

But, although the physical emotions of Woman are thus exploited, the soul of Woman does certainly feel disgusted at the state of affairs, and so does the soul of Man at its own atrocities. The result is that the inter-sexual relationship is extremely unhappy in the West.

I have lived long enough in Europe to perceive that there is no love lost between the sexes. We may say that the sexes are as much at war against one another as are the classes.

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Some modern thinkers have perceived this danger and have suggested that Woman cannot have the requisite freedom so long as she is not economically free. This, as a matter of fact, is the crux of the whole situation. After all, our friends here have diagnosed the disease. But, here again, as is not unusual with them, their remedy may prove more fatal than the disease. The question now is, how are you going to give them the economic freedom and equality with Man? Is it by sending half the women to the Mines, to the Factories, to the Battlefields, to the Construction Works, to Ground-tilling and Transhipment affairs, and on the other hand by making half the men look after the babies, nurse the patients, do the house-keeping and other kinds of soft work at home? I am afraid such a programme of social reconstruction is bound to meet with failure, and even if it partially succeeds it would surely make for a worse Humanity and a less happy world. Instead, we should realise the all-important fact that the emancipation of everything in the world, including Womanhood, lies not in mixing it up with other things, but by giving it opportunities for developing on its own lines. Womanhood is a distinct creation of Nature. Nature has allotted to it certain objects and functions in Life. She must also have been given the requisite faculties to fulfil these objects. Although she has many interests in common with Man, she has many others which are entirely her own. For one thing she forms the cradle of Human Life. This is as true biologically as it is from a moral point of view. The character of a man is largely determined by the nature of love he receives from his mother in his infancy. Nay, his whole outlook on life is staked on that. Let us, therefore, not divert the mother's attention from the principal duty of her life, and compel her to lose the soft motherly virtues which is the chief moral asset of humanity in the midst of its grim struggle for existence.

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The Qur-án, accordingly, declares, "The Men are the maintainers of Women."

In other words, Woman has a right to be maintained by the hard physical labours of men. Her economic emancipation must be based on this principle, and on no other. She should not be asked to share the physical toils of Man on equal terms, as is suggested by some and practised by others, in order to share the economic benefits. This will bring no good either to Man or Woman. It is, indeed, a perverted society where women seek to ape men, and men women. It is a false society, again, where all rights are judged on the standard of physical labour and material produce. Muhammad's way of giving Woman economic emancipation is different. He gives Woman the right to own and possess wealth without requiring her to tread the dangerous spots of the struggle for existence. That would be unchivalrous. He wants Man, instead, to work at the sources of production, and then promulgates some such Laws for inter-sexual relations as to make the wealth gradually shift into the hands of Woman. The first of these Laws is the one pertaining to dowry. A follower of Muhammad cannot marry a woman unless he has made a gift of an appreciable part of his possessions to the bride, apart from the gifts which he is recommended to make in the course of his life. Then, at the death of the man, she is entitled to a share of his property. The Islamic Law is inexorable on this point. It leaves no loophole for a husband to deprive a wife of her legal share. Then the woman is entitled to a share in the property of her own relations. Although she will not do any manual work, she can own, sell and mortgage property through her agents, and conduct business in order to augment her wealth—all this independently of her husband or any other relation. On the other hand, according to the recommendations of

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the Qur-án, the sons are morally bound to support and help her in her old age to the best of their abilities. A Muslim mother can never be left alone to look after herself.

Thus Woman is given by the Qur-án a stable right to the national wealth, without being required to share the original difficulties of production. It is because of this that in Islam Women, as a class, have never been exploited or oppressed by men, as is the case in the West, and hence there has never been any inter-sexual hatred and ill-feeling in Islamic Society.

I think I have spoken enough on the Peace Programme of Muhammad to make you realise that Muhammad's Law is not a back number, as is generally believed here, but can be followed with great advantage by the West confronted as it is at present with so many conflicting emotions and interests.

CORRESPONDENCE

BLACKPOOL, LANCS.

DEAR SIR,

I have read with interest some of the portions of the Translation of the Qur-án, and particularly the notes at the foot of each page. I find the Translation much more valuable than the copy I already possess, and it explains many things which puzzled me when I read the latter.

The main thing I have learned from it is that the arranging of the Chapters was the work of Muhammad himself. From other sources I have been informed that the collection of the various Chapters was done shortly after the death of the Prophet. The only authority which the Translator has for his contrary statement, as far as I can see, is the evidence of the Book itself, *i.e.*, "Upon Us devolves the collection of it." Of course, to an unbeliever, the word of the Book itself is worthless; he wants historical facts.

Another little criticism I noticed in the footnote to one verse: (I forget which one)—a note to the effect that the Gardens promised by God in that verse were afterwards given, being some

CORRESPONDENCE

of the gardens possessed by the Romans. From the text, it seems obvious that the gardens referred to are the Gardens of Paradise. Of course, this may not seem to be the case when one reads the original Arabic text, and I must really give the Translator the benefit of the doubt. I regret that I am not able to quote the passage in question, but I write this whilst at work, and have not the book with me.

The main outlines of your doctrines, as I view them, are very logical, and I sincerely believe that if every child, on reaching the years of discretion, were allowed to read the Qur-án and the Bible, and hear the pros and cons of your religion and Christianity without being biased by his parents, you would make 90 per cent. of the converts. This is my honest view of the question, and I cannot see how a Monotheist can prefer any creed to yours.

Personally, however, I have more points to raise than these. The first and main point is this: The beliefs of Islam all hang logically from the given statement that there is one God. The Qur-án is the true Revelation from God. If there is a God, the words of the Qur-án are true. If the words are true, there is a God. Have you any proof, or indication, taking into consideration the theories of modern science, that an Omnipotent Deity does exist? I mean, of course, an indication quite apart from the mere word of any Prophet or Holy Book.

This point is, I believe, often raised by the atheists, usually in a challenging manner; knowing it is impossible to advance such a proof, I am not challenging you: no such thought enters my head. I know that without religion this world would be a sorry place, and for that reason I realise that every man joining the ranks of the atheists is one more step to that unhappy result. I hate the thought of war, and I hate the thought of injustice, and yet who can really believe what to him is illogical? I try to make all my religious beliefs and arguments rely solely on logic, and not on prejudice. I do not think you can tell what I ask, but if you do, I shall be very thankful.

So much for the theoretical side of the problem. I should like to ask one question about the practical side. Muslims claim that by their Faith all men are equal, thus killing "snobbery." I should like your honest opinion as to whether "snobbery" is as strong in Muslim countries as it is in Christian countries.

Previous to reading your literature, I have been under the impression, rightly or wrongly, that the standard of morality in Europe was higher than in the East. The Muslims seem to think that the reverse is the case. Would you care to give me your honest opinion on that question also?

Kindly reply in the enclosed envelope.

Thanking you in anticipation, and further thanking you for your past favours.

Yours very sincerely,
G. H. M.

ISLAMIC REVIEW

BANK HOUSE,
SURREY.

25th July 1936.

THE IMAM,
THE MOSQUE, WOKING.

DEAR SIR,

The book, "Towards Islam," you so kindly sent me arrived on the 23rd. I wish to offer my sincere thanks.

Should there be any point needing elucidation I shall most certainly accept your Eminence's offer and write.

Again my sincere thanks for your kindness.

Yours faithfully,
L. W.

UNIVERSITY OF MINNESOTA.
THE UNIVERSITY LIBRARY,
MINNEAPOLIS.

THE IMAM,
THE MOSQUE,
WOKING,
LONDON, ENGLAND.

HONOURABLE SIR,

The University of Minnesota Library is desirous of securing all available material which you may have for free distribution on the Islamic Movement.

Mr. Kenneth Collings, sometime of Addis Ababa, suggested to our chief librarian, Mr. Frank K. Walter, the possibility of our securing material relating to the Islamic Movement if we applied directly to you.

We feel certain that any material that you may find it possible to send to us will be of intense interest to certain of our professorial staff and students.

Very truly yours,
THOMAS P. FLEMING,
Head of Order Department.

WHAT IS ISLAM?

WHAT IS ISLAM?

[The following is a very brief account of Islam, and some of its teachings. For further details, please write to the IMAM of the Mosque, Woking, Surrey, England.]

ISLAM : THE RELIGION OF PEACE.—The word Islam literally means : (1) Peace ; (2) the way to achieve peace ; (3) submission, as submission to another's will is the safest course to establish peace. The word in its religious sense signifies complete submission to the Will of God.

OBJECT OF THE RELIGION.—Islam provides its followers with the perfect code, whereby they may work out what is noble and good in man, and thus maintain peace between man and man.

THE PROPHET OF ISLAM.—Muhammad, popularly known as the Prophet of Islam, was, however, the last Prophet of the Faith. Muslims, *i.e.*, the followers of Islam, accept all such of the world's Prophets, including Abraham, Moses and Jesus, as revealed the Will of God for the guidance of humanity.

THE QUR-ÁN.—The Gospel of the Muslim is the Qur-án. Muslims believe in the Divine origin of every other sacred book, inasmuch as all such previous revelations have become corrupted through human interpolation, the Qur-án, the last Book of God, came as a recapitulation of the former Gospels.

ARTICLES OF FAITH IN ISLAM.—These are seven in number : belief in (1) Allah ; (2) Angels ; (3) Books from God ; (4) Messengers from God ; (5) the Hereafter ; (6) the Premeasurement of good and evil ; (7) Resurrection after death.

The life after death, according to Islamic teaching, is not a new life, but only a continuance of this life, bringing its hidden realities into light. It is a life of unlimited progress ; those who qualify themselves in this life for the progress will enter into Paradise, which is another name for the said progressive life after death, and those who get their faculties stunted by their misdeeds in this life will be the denizens of the Hell—a life incapable of appreciating heavenly bliss, and of torment—in order to get themselves purged of all impurities and thus to become fit for the life in Heaven. State after death is an image of the spiritual state in this life.

The sixth article of Faith has been confused by some with what is popularly known as Fatalism. A Muslim neither believes in Fatalism nor Predestination ; he believes in Premeasurement. Everything created by God is for good in the given use and under the given circumstances. Its abuse is evil and suffering.

PILLARS OF ISLAM.—These are five in number : (1) Declaration of faith in the Oneness of God, and in the Divine Messengership of Muhammad ; (2) Prayer ; (3) Fasting ; (4) Almsgiving ; (5) Pilgrimage to the Holy Shrine at Mecca.

ATTRIBUTES OF GOD.—The Muslims worship One God—the Almighty, the All-Knowing, the All-Just, the Cherisher of All the

Worlds, the Friend, the Guide, the Helper. There is none like Him. He has no partner. He is neither begotten nor has He begotten any son or daughter. He is Indivisible in Person. He is the Light of the Heavens and the Earth, the Merciful, the Compassionate, the Glorious, the Magnificent, the Beautiful, the Eternal, the Infinite, the First and the Last.

FAITH AND ACTION.—Faith without action is a dead-letter. Faith by itself is insufficient, unless translated into action. A Muslim believes in his own personal accountability for his actions in this life and in the hereafter. Each must bear his own burden and none can expiate for another's sin.

ETHICS OF ISLAM.—"Imbue yourself with Divine Attributes," says the noble Prophet. God is the prototype of man, and His Attributes form the basis of Muslim ethics. Righteousness in Islam consists in leading a life in complete harmony with the Divine Attributes. To act otherwise is sin.

CAPABILITIES OF MAN IN ISLAM.—The Muslim believes in the inherent sinlessness of man's nature, which, made of the goodliest fibre, is capable of unlimited progress, setting him above the angels, and leading him to the border of Divinity.

THE POSITION OF WOMAN IN ISLAM.—Man and woman come from the same essence, possess the same soul, and they have been equipped with equal capability for intellectual, spiritual and moral attainments. Islam places man and woman under the like obligations, the one to the other.

EQUALITY OF MANKIND AND THE BROTHERHOOD OF ISLAM.—Islam is the religion of the Unity of God and the equality of mankind. Lineage, riches and family honours are accidental things; virtue and the service of humanity are the matters of real merit. Distinctions of colour, race and creed are unknown in the ranks of Islam. All mankind is of one family, and Islam has succeeded in welding the black and the white into one fraternal whole.

PERSONAL JUDGMENT.—Islam encourages the exercise of personal judgment and respects difference of opinion, which, according to the sayings of the Prophet Muhammad, is a blessing of God.

KNOWLEDGE.—The pursuit of knowledge is a duty in Islam, and it is the acquisition of knowledge that makes men superior to angels.

SANCTITY OF LABOUR.—Every labour which enables man to live honestly is respected. Idleness is deemed a sin.

CHARITY.—All the faculties of man have been given to him as a trust from God, for the benefit of his fellow-creatures. It is man's duty to live for others, and his charities must be applied without any distinction of persons. Charity in Islam brings man nearer to God. Charity and the giving of alms have been made obligatory, and every person who possesses property above a certain limit has to pay a tax, levied on the rich for the benefit of the poor.